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city among the pine woods which clothe the lower slopes. 769
Arrived there, rugs and cushions are spread out on the flat 527
terrace in front of the tombs, and a cooking fire is started at 788
a little distance. Sticks of incense are lighted and stuck in front of each tomb. The women busy themselves cooking a large meal, while the children play among the pine trees, and the men and their guests, lie smoking in the shade or ramble on the mountain side.

If the graves happen to be near some famous beauty spot, such as the Wind Eye Cave "Fêng Yen Tung" (ruined Buddhist rock shrines in a precipice about two thousand ft. above the plain), or the tomb of Ber Wa, the White Prince, legendary hero of the Min Chia, the men and their guests will make an excursion to see it, but the women, busy with their cooking, have no time for such recreations. When the 264
meal is prepared, and the men have returned, about four in 769
the afternoon, chopsticks and bowls are laid on the grass in 527
circles and the guests form themselves into parties for the 788
feast. The men eat first, waited on by the boys of the family, and the women last, when all the guests have been served. The meal, though eaten informally seated on the grass, is elaborate and tasty, certain dishes regarded as appropriate for the occasion always being included, especially the *Huo Kuo* or fire pot, a circular dish with a charcoal brazier in the middle of it, in which meat and vegetables are cooked and eaten at the table itself. There is also a considerable consumption of local rice wine.

Before the dishes are served to anyone, one of the younger women, daughter-in-law or unmarried daughter, takes them to the tombs and places a dish on the stone slab before each tomb, and at the same time *k'e t'ou's* before the grave. Thus the ancestors are associated in the feast and held 769
to partake of it also. When all is finished, and the party 788
begins to leave, the women in turn *k'e t'ou* before the graves 527

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574 264 Wine cups are then placed on the table and the host fills them up to the brim, or even till they slightly overflow, this being a necessary act of politeness, showing that no wine will be stinted. The guests meanwhile proceed to wipe their chopsticks with pieces of brown coarse paper provided for the purpose, for it is not impolite thus to imply that your host's table ware is not quite clean. Everyone then takes salt and red pepper and mixes them into their [263] saucer of soy sauce. The Min Chia do not like their food as hot as the Ssu Ch'uanese, but they use more pepper than suits most European taste. Fortunately this custom of adding it individually makes it possible to take as little as you wish. Nearly five minutes passes in this way before anything is eaten at all, for the guests must not help themselves, and the host must not press them too soon, for that would seem to imply that they were hungry and had only come for the food.

At last the host says " Please let us drink," and everyone takes one small sip of the rather strong rice wine. Another short pause for conversation, and the host takes up his chopsticks, indicates the dishes of cold food, and says simply, " Please." Thereupon everyone takes one piece of cold food from the dishes, dips it in the soy sauce and eats it, at once putting down their chopsticks. This formal manner of eating with gradually shortening pauses, punctuated by rounds of wine sipping, continues for some time, perhaps a quarter of an hour, when, long before the cold food is finished, the young sons of the house bring in two hot dishes. No one, however, takes any notice of these steaming tasty dishes of chopped chicken and green peas, or meat balls stewed with chestnuts, until another round of wine has been drunk. Then, once more the host invites them to proceed.

These dishes have also to be consumed one by one in

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slow time, putting down the chopsticks after each mouthful, and waiting a minute or two till the host motions his guests to continue. But when the boys bring in two more dishes, while of the first two, still hardly touched, one remains untasted, the host, after another suitable pause, and a further round of wine, which by now is beginning to have a distinct effect on the faces of the guests, says, with a friendly wave of the chopsticks, "Please help yourselves". The guests then begin to eat heartily, no longer putting down the chopsticks after each mouthful, and only pausing to drink wine at the invitation of their neighbour or their host. More dishes are brought in, and some of the half eaten ones taken out, for the ladies to taste, and the stiff manners of the first part of the meal give way to an increasingly uproarious informality. Talk is loud and slightly fuddled, and is almost drowned by the sharp cries of two neighbours engaged in one of the wine contest games which enliven Chinese feasts. The simplest of these games, introduced into Europe by the agency of the British Navy, is still popular with the Min Chia.

The two contestants place two full cups of wine between them. Each then raises his right hand and brings it down with the fist in one of three positions ; either palm open, which is called "paper", or fist clenched, which is called "stone", or middle fingers held apart, which is called "scissors". If both contestants have chosen the same gesture, they have to repeat it until they are unlike, for the game consists of three rounds, the one with two out of three winners being successful. If A clenches his fist, i.e. makes "stone" and B has an open palm, then B wins that round, for "paper wraps stone". But next time A makes open fingers, "scissors", and B again has open palm, so B loses that round, for "scissors cut paper". Each gesture conquers one other and is conquered by another ; paper

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574 wraps stone, stone blunts scissors, scissors cut paper. The
524 loser has to drink both cups of wine in two draughts, this
273 being called " *Kan Pei* " " dry cup."

By the time this game has been played three or four times
574 most of the losers are unconscious of what food they are
264 eating, which is a pity, for it is delicious. Fish from the lake are served whole in brown sweet sauce, and are pulled to pieces with the chopsticks. Half-way through the feast a sweet dish of rice with a brown sugar sauce is served, and eaten not with chopsticks, but with china spoons. No rice is eaten till nearly the end of the meal, and some do not eat any at all. It is considered both unseemly and imprudent to drink wine after rice has been eaten, consequently the rice is only served last, when the guests have drunk their fill. The host must not ask for the rice first, for that would be a hint to the guests to stop drinking, but one of the guests, late in the feast, may ask for rice. The others can continue to drink if they wish to, but when the last dish, the " Fire Pot," is brought on, the wine is finished off. The Fire Pot is a circular trough-like dish, with a charcoal brazier in the centre, and the food consists of raw vegetables and thin slices of meat which are put into the circular trough and cooked lightly on the table, the guests helping themselves as the process continues. This dish is in fact the original from which the well-known Japanese Sukiyaki is derived. In Yunnan it is not eaten as a separate meal, but as the last dish at a feast, or on a picnic, where it has the advantage of being kept hot in the open air.

The host must not be the first to stop eating, even if he has long since had enough, he must toy with some food until at least one of the guests has finished. Each person, as he finishes, lays his chopsticks on the top of his bowl, and lifting it, bows to the host and the others, showing the inside of the bowl, which must be quite free from any

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scrap of food. It is very bad manners to leave even a grain of rice in the bowl. The other guests then attempt to put more food in his bowl, but this is only pantomime, and he immediately leaves the table. In fact everyone, as he finishes, at once gets up, for the Min Chia idea of politeness on this point is the exact contrary of our own. For the guest who has finished to linger at the table would suggest to them that he regretted having stopped eating.

Tea and cigarettes are then served to the guests in the adjoining room, and some of the older men usually smoke opium, but in about a quarter of an hour the guests take their leave, for no one is expected to make much conversation after the feast, and many would not be capable of it. The Min Chia never drink wine at other times, for them wine is part of a feast, only to be taken with food, but essential at a party. Drunkenness is thus rare. People drink at a feast until they are more than a little intoxicated, but thereafter they go straight home and sleep, so that a drunken man in the street is an unknown sight. Moreover, only a minority take wine in excess. The most part of the guests drink until they are merry, but in no sense drunk, and the quantity of food eaten at the same time also prevents rapid intoxication. Opium smokers very rarely drink. It is almost an invariable rule to find that those who drink much do not smoke opium, and that those who do, hardly drink more than one cup of wine. I only came to know one man who both smoked opium regularly and also drank heavily, and he was generally regarded as a loose liver.

Apart from feasting there is very little entertainment available for the Min Chia of the well-to-do class. There is an occasional play given at one of the guild houses, or at a theatre in the town, but this is a rare occurrence. The Guild Houses, being the associations of Chinese merchants, are private, and the entertainments there are given only at

4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
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301 She[1] carries all her woredly possessions in the form of decorations in her hair,
436 and around her eeck and wrists. That is the reason why paper money is of no use in this region.

291 In regard to shoes, the Ch'iang people are asually bare-footed, or wear straw sandals. The Gia-rung people wear cloth shoes of the Taing dynasty style, and the Fan people and the Black River people wear boots. This is due to the differences in the winter temperature.

262 There is no tribal difference in foodstuffs, but rather a difference in crops according to differences in the attitude. Both the Ch'iang and Gia-rung who live below an altitude of 8,000 ft. use corn as their staple food. For those who live above 8,000, their cheap food supply is Irish potatoes and barley and oats. For the Fan people in the grasslands, it is barley flour and butter and milk, and practically no green vegetables. The reason for the corn diet of people living below 8,000 ft. attitude is that mountain farms are generally small and their improved land is still more limited. The farmers are poor, and therefore they are under compulsion to raise the crop which will give them the most food, and not crops which are usually more nutritious. For people who live above 8,000 ft., the humidity is higher and the temperature lower; therefore, natural conditions are not suitable for the cultivation of corn, which requires much sunshine, but is favorable for oats and potatoes. Therefore these people live on potatoes instead of corn.

241 In the grasslands agriculture is prohibited by geographical limitations.
● 264 People have to trade for barley flour mixed with bean powder. It is called Cham-Pa 糌粑. At meal time they just mix it with tea or milk, and that is their staple food. They eat with their hands; they do not bother with chopstick

264 The manner of eating is greatly affected by the distance from the Chinese.
352 The Ch'iang and Gia-rung tribes, who are nearer to the Chinese, use chopsticks, and their kitchens are built upon a double pattern; that is, they have the Chinese kitchen arrangement, and at the same time also have fire places in the centers of ther kitchens. The Gia-rung who live in the upper valley of the Cha-ku River, and the Black River people, and the Fan people, have only the fireplace and very little furniture in the home; no tables, no chairs, and no beds, but they use furs and woolen mats as bedding.

272 Tea seems to be the life blood of all. Tea drinking to the people of Li-fan county is far more important even than tea drinking is to the English.

D. SOCIAL CUSTOMS IN RELATION TO GROUP LIVING.

1. GRAZING COOPERATIVES

241 Among the Ch'iang and Gia-rung in the drainage area of the Min in the southeast, the people are mainly agricultural. They cultivate the slopes between the high mountains and the deep valleys. The cultivable area is naturally limited, and every inch is valuable.

[1] [the Fan woman, -- Analyst]

262 noodles made of both wheat flour and bean flour, carrots and white cabbage in Ho-chou. For feasts wealthy people prepare "pao-tzu," i. e., pastries of cooked flour dough, Chinese style, which are filled with garlic. Rice is also occasionally served. It is prepared in [263] various ways, preferably boiled until it is soft, with sugar added.

263 Garlic and paprika are the chief condiments, also hua-chiao
273 (Zanthoxylum piperitum D. C.). Salt comes from the Kokonor.
733 Wine is purchased from the Chinese who make it from Tibetan barley. It is not very potent. Most Tibetans drink only on festive occasions; but now and then one also finds confirmed /33/ drunkards. When they are drunk the Fantzu often get very raucous and crude. They sing and shout and brandish their swords. These drunken bouts often end in a fight and sometimes also in murder.

276 Most Tibetans do not smoke because tobacco is very expensive. When they do, they buy pipes from the Chinese or make them themselves of wood or bone. They use the tibia of the sheep, just like the Northern Chinese, for example, in Shansi. Taking snuff is much more common than smoking, but the snuff contains no tobacco. They either make it themselves from a mixture of tobacco ashes and the finely pulverized ash that remains when sheep dung is burned, or they buy Chinese snuff in Ho-chou. The latter is made of wood ashes mixed with various "medicines." The snuff powder is stored in yak horns or in snuff boxes. (1)

1. Rockhill 1), Plate 17, Figures 2 - 4.

● 264 The nomads eat three meals a day. Breakfast is rather late, after the livestock has been milked and driven out to pasture. The midday meal is eaten when the sun is at its height, the evening meal rather late, after dark. The food - mainly tsamba and butter - is the same at all meals. Guests are also offered food three times a day. Men and women eat the same food, but they are not permitted to eat together in the tent. The men eat in the right-hand section of the tent, the women in the left. The food must be handed from one section to the other around the hearth; it is considered very impolite to hand it over the hearth. (2)

2. so as not to offend the spirit of the hearth: Hermanns 3), page 48.

252 The cooking pots are large kettles made of brass about 80
415 centimeters in diameter and 60 centimeters high. They are